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BOOK REVIEWS.

THE ORIGIN OF THE ARYANS. An Account of the Prehistoric Ethnology and Civilisation of Europe. By *Isaac Taylor*, M. A., L. L. D. New York: Scribner & Welford.

The author of this extremely interesting work states in the preface that it does not aim at setting forth new views or speculations. His opinions on its main thesis, that is, as to the place of origin of the primitive Aryans, are those of Spiegel and Schrader, except where he prefers the conclusions of Cuno. These writers, with the majority of the latest investigators of the subject, accept the view originated* by the English philologist Dr. R. G. Latham in 1851, that the original home of the primitive Aryans was on the great plain of Central Europe. Cuno insisted also on what Dr. Taylor affirms is now an axiom in ethnology, that race is not coextensive with language. This is a most important principle, as it completely changes the aspects of the problem by making it more complex. It introduces, in fact, a fresh element; as it requires the Aryan to be identified before his primitive habitat can be sought for.

The difficulties attending this identification are clearly pointed out in the present work. During the neolithic period, Europe was inhabited by four distinct races, all of which are represented among the present Aryan-speaking peoples of the continent. If the primitive Aryans are to be identified with one of those races it must have imposed its speech on the other three. Moreover, of those four races, two are decidedly dolichocephalic, or long-headed, the other two being as decidedly brachycephalic, or broad-headed. The latter are now represented by the Slavo-Celtic, and the Ligurian, or Swiss and Savoyard, peoples; while the present representatives of one primitive long-headed race are the Swedes, the North Germans, and the Friesians, and of the other, the Corsicans, the Spanish Basques, and some of the Welsh and Irish. There are grounds for believing, however, that the two dolichocephalic races were derived from a single root, and that the two brachy-

* Dr. Daniel G. Brinton in his *Races and Peoples* points out that the view referred to in the text was first stated by the Belgian naturalist M. D'Halloy; but it has always been accredited to Dr. Latham by German writers and, as mentioned by Dr. Taylor, was regarded by them as an English "fad."

cephalic races will ultimately be identified as one. There would thus be left only two primitive stocks, one long-headed and the other short-headed, and Dr. Taylor concludes, not only that the primitive Aryans belonged to the latter, but that they were racially connected with the Finno-Ugric tribes of Eastern Europe and Central Asia. He shows that the culture of the Slavo-Celtic race, as exhibited in the round barrows of Britain and the pile-dwellings of Central Europe, comes nearest to that of the primitive Aryans, as disclosed by linguistic palæontology. Further, that anthropologically this belongs to the same type as that of the tall, fair, broad-headed Finno-Ugric tribes; agreeably to which, the grammatical resemblances between the Aryan languages and those of the Ural-Altaic stock point to a primitive unity of speech.

There would seem to be no doubt that the greater part of Europe was originally occupied by peoples of the long-headed type, and Dr. Taylor conjectures "that at the close of the reindeer age a Finnic people appeared in Western Europe, whose speech remaining stationary, is represented by the agglutinative Basque, and that much later, at the beginning of the pastoral age, when the ox had been tamed, a taller and more powerful Finno-Ugric people developed in Central Europe the inflective Aryan speech." This theory requires that the non-Aryan long-headed race should have acquired in some way the Aryan speech, and it is not surprising that the North Germans reject the "Turanian" theory accepted by the French and espoused by our author, and maintain that the physical type of the primitive Aryans was that of their own tall, fair, dolichocephalous race. On this view, the ancestors of the brachycephalic Lithuanians, whose language best represents among those of Europe the primitive Aryan speech, must have been Aryanised by the ancestors of the Teutons, whose language approaches nearest to the Lithuanian. Dr. Taylor points out, however, that this would leave unexplained "how the speech of the brachycephalic Celts and Umbrians, to say nothing of the Greeks, the Armenians, and the Indo-Iranians, was obtained from that of the dolichocephalic Teutons; how a people which in neolithic times was few in numbers, and in a low state of culture, succeeded in Aryanising so many tribes more numerous and more civilised."

The question arises as to how far this "Aryanising" process extended. Was it limited to language or did it include certain physical characters as well? As a fact the superficial characters of the tall dolichocephalic type which, according to Nilsson and Von Düben, has prevailed in Sweden continuously from the earliest times to the present day, make an approach to the florid complexion, light eyes, and reddish hair of the tall brachycephalic race. The former have lighter hair, a whiter skin, and eyes of blue instead of gray, but these are just the differences that might be expected, as the result of the admixture of the Slavo-Celtic stock with that to which the famous Neanderthal skull belongs, and which is now known as the Canstadt type. At the same time it is possible that the difference in color as well as in stature which distinguishes the tall from the short races belonging to both the long-headed and the broad-headed stocks may be the result of external in-

fluences, such as climate, food, and clothing, and the general conditions of life in a mountainous or northern region. This would apply at all events to the Teutonic or Scandinavian type, and also to the Celto-Slavic which represents the primitive Aryan type, or rather their Ugro-Finnic predecessors, if it is true, as Dr. Schrader concludes, that the undivided Aryans had only two seasons, winter and spring, or at most three. This fact does not necessarily imply that they lived in a northern region; for the same climatic conditions could be met with in a mountainous district. Dr. Schrader thinks, however, that the precise region can be approximately indicated by reference to the beech tree. We are told that this tree does not now grow east of a line drawn from Königsberg to the Crimea, and its northern limit must formerly have been still more restricted. Hence the cradle of the Latin, Hellenic, and Teutonic races, which have the same name for this tree, must have been to the west of the ancient beech-line. But since the Slavo-Lithuanian name is a Teutonic loan-word, we must place the cradle of the Lithuanians and the Slaves to the east of this line. But since there are philological reasons for believing in the unbroken geographical continuity of the European Aryans previous to the linguistic separation, they must be placed in northern Europe astride of the beech line; the Slavo-Lithuanian in European Russia; and the Celts, Latins, Hellenes, and Teutons farther to the West. It may be doubted, however, whether this necessarily indicates northern Europe as the primitive Aryan home. Dr. Latham in his "Native Races of the Russian Empire" insisted on Podolia being the region where Sanskrit and Zend developed themselves, the Slavo-Lithuanic region lying to the north and west of it. Curiously enough the beech-line passes directly through Podolia, which might therefore claim to be the classic Aryan abode. Too much stress should not be laid, however, on such an incident as the occurrence of a particular name for a tree. It is quite possible that the beech may not have been known to the brachycephalic Aryans until after they came in contact with the dolichocephalic Teutons. This would seem, indeed, to be required if the Ugro-Finnic origin of the Aryans is well founded. At the same time it should be pointed out that while, according to Keith Johnston's "Physical Atlas," the region of deciduous trees extends as far east as the Aral Sea, Latham refers the beech to the Caucasus as its special habitat; and the mountain slopes of the Caucasus are shown by Peschel to be the best fitted geographically for the original home of the Indo-European race.

After all the question of the *place* of origin of the primitive Aryans is not so important as that of their race affinities, on which, indeed, the former question ultimately depends, and Dr. Taylor has done well to follow up what he terms the "pregnant suggestion" of Dr. Thurnam, the joint author with Dr. J. Barnard Davis of their great work "Crania Britannica," as to the identification of the primitive Aryans with the "Turanian" race of the British round barrows. That he has conclusively established this point it would be rash to affirm, but he has presented a very strong argument in its favor, which is not weakened by Prof. Huxley's at-

tempt to locate the fair dolichocephali in Latham's Sarmatia, as the primitive Aryan race. It should not be lost sight of, however, that the Ugro-Finnic relationship of the Aryans would restore to them the Asiatic origin of which recent discussion has tended to deprive them, for the Ugrians undoubtedly belong to the Asiatic area. On the other hand, if Dr. Topinard, the distinguished French anthropologist, is correct in his assertion that the Aryan blood has disappeared, the question resolves itself into "a discussion of the ethnical affinities of those numerous races which have acquired Aryan speech." This is not our author's own opinion, although it is perhaps countenanced by Cuno's maxim. We must leave here Dr. Taylor's work which will be universally recognised as one of great merit, whatever view may be taken as to the Aryans and their origin.

Ω.

INTRODUCTION TO THE STUDY OF PHILOSOPHY. By *William T. Harris*. New York : D. Appleton & Co., 1890.

The merits of Dr. William T. Harris in the awakening and the fostering of philosophical interests in this country are extraordinary. As the editor of the *Journal of Speculative Philosophy* he has published translations of the most effective and important chapters of the European, mainly German, philosophers, and also original articles by American thinkers. Among the latter we find contributions from names of highest rank, as well as essays by the editor himself. Dr. Harris was also one of the most brilliant lights of the Concord School of Philosophy; indeed, he may be considered as its centre and representative, for whatever divergence of thought may have appeared in the Concord lectures, the general character of what goes by the name of Concord Philosophy was determined by him. The present work accordingly will command no common attention among those interested in the historical growth of American thought and especially American philosophy, it being a systematic arrangement of extracts made by Marietta Kies from Professor Harris's essays, compiled for the purpose of serving as a class-book at Mt. Holyoke Seminary and College.

However great may be the historical importance of Dr. Harris as the Nestor of American philosophy, we cannot suppress our doubt as to whether his philosophy can be recommended as a study for beginners. Dr. Harris is too original a thinker, and his originality is not in accord with the present time. His cast of mind may be characterised as Hegelian; not that he should be called a follower of Hegel, but his way of thinking follows in many respects the method of abstract ratiocination pursued by that great German philosopher. Still, the results of Dr. Harris are even in closer contact with the religious ideas of Christianity than those of Hegel. We shall delineate here a few characteristic traits of Dr. Harris's speculative thought: "Philosophy attempts to find the necessary *a priori* elements or factors in experience, and arrange them into a system by deducing them from a first principle." We should prefer according to the method of positivism to derive the so-called *a priori* or the "formal", and with it the conditions of cognition, not from a first